

**CIVIL
MAGISTRACY
BY
DIVINE AUTHORITY,**

Asserted, and laid forth

In a SERMON, Preached at the Assises holden at
Winchester, for the County of *South-Hampton*, on
Thursday the 4th day of March, 1651.

Afterward, the same Subject much enlarged, and in some particulars
more cleared, and applyed, on the like occasion, at *Taunton* in
Dorset, on Sunday in the Assize week, Aug. 22. 1652.

By **WILLIAM SCLATER**, *Doctor in Divinity*,
Preacher of the Word of God in *Broadstreet, London*.

R. O. M. 13. 1. Let every soul be subject unto the Higher Powers; for there is no
power but of God: the Powers that be are ordained of God.

Non sine gravi consilio Apostolus [abstractivus] locutione ut voluit, ut osten-
deret Subditos non debere ad Personas Imperantium respicere; sed ad ipso-
rum Officiũ, & ad Potestatem, quã divinitus sunt instructi: Quos enim
Apostolus hoc loco vocat *Æquales* Christus appellat *Æquales*; Luc. 22.
ver. 25. *Pub. Gerard. Loc. Com. Tom. 6, cap. 1. §. 8.*

L O N D O N,

Printed by *T. M.* for *George Tringle* at *Taunton*: and are to be
sold at *London* by *William Keyboald*, at the Unicorn
in *Paul's Church-yard*. 1653.

CIVIL
MAGISTRACY
BY
DIVINE AUTHORITY

In a Sermon Preached at the Abbot's Church in
London, for the County of Kent, on the
Sunday, the 17th of March, 1688.

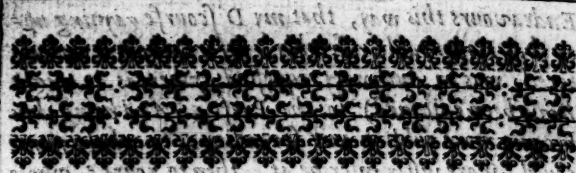
Wherein the same subject, much enlarged, and in some
places cleared and corrected, on the Lord's Day, the 17th
of March, 1688, in the Abbot's Church, London.

BY WILLIAM SOLATER, D.D. in the
University of Oxford, and of God in the University of Oxford.

Not printed by the Author, but by the
Printer, John Sturges, in the Strand, near the Temple.

Printed by J. Sturges, in the Strand, near the Temple.
The Author's Name is not printed on the Title-Page.
The Author's Name is not printed on the Title-Page.
The Author's Name is not printed on the Title-Page.

AND SOLD
By J. Sturges, in the Strand, near the Temple.
The Author's Name is not printed on the Title-Page.
The Author's Name is not printed on the Title-Page.



To the Worshipfull
JOHN TROTT,
 OF LIVERSTOKE Esquire;
 High Sheriffe of the County of
 Southampton, (A most accomplished
 Gentleman), A full Paragon
 of Blessings.



As your Merits (attended with the
 Reputation and Honour of your
 Country) by the guidance of the
 Supreme Providence, advanced
 you to that present Station,
 wherein, as some new Beneficent
 Star arisen in that Hemisphere,
 you shine with so amiable Lustre, as it powerfully at-
 tracts the Cordiall Regards and Love of all Eminent
 and Good men: So was it no mean Happiness to my
 selfe, that (whilst I studiously served you) I found
 so fit an occasion, wherein to declare my Zeal for Ma-
 gistracy, as thing so acceptable to God, and so benefi-
 ciall to men: It pleased Heaven so far to favour my

The Epistle Dedicatory.

Endeavours this way, that my Discourse gaining upon that Honourable Assembly, before whom it was uttered, was by Authority requested (whereas it might have been enjoined) to the Press: And being thus become more publick and spreading, to whose name could I more justly inscribe it, then to yours: whose Munificence may challenge it as a Testimony of my Gratitude, and whose Superlative Endowments, both of Nature and Grace (set off by so exquisite Education) win its Esteem and Acceptation abroad; Surely, under such a Patronage, it cannot but be safe, and speed the better in other hands and hearts.

berililqmoos florm A) uoqquidmo2

Two principall things there are, which render you (above others) not Commendable only, but Exemplary; the one is, that you are ^a *quidam* (for Gods pure Glory sake) a ^a Lover of God; and the other, that you are (for pure Goodnesse sake) ^a *quidam*, a Lover of ^b Good men, and chiefly, of Able and Godly Ministers, the Men of God: Both these conjoyned, denominate you, without either Affectation or Ostentation, an Israelite ^d indeed. Your other Vertues of Temperance, Sobriety, ^a *mansuetudo*, Affability, Hospitality, Sweetnesse of Disposition, Candor, Liberality, Prudence, &c. all which so intertelled as they are within each other, and within you, and so indissolubly, as it were, concatenated together, they are as the Gold of ^e Havilah, ^a Good; but your Piety is as the Gold of ^f Ophir, ^a *eximius*, and ^g Very Good: And were I ^a Chrysostome, and flowed with all his golden Oratory, wherein Elegantly, or

^a 1 Joh. 4.19.

^b Tit. 1.8.

^c 2 Tim. 3.17.

² King 4.7.

^d Joh. 1.47.

^e Gen. 2.12.

^f Psal. 45.9.

^g See Pro. 8.19

The Epistle Dedicatory.

copiously to embellish your due praises, I could not more graphically expresse you, than under that your so genuine Character, of being ^h Truly, and withall most Discreetly Religious; And as that Noble Emperour Theodosius, thought it a greater Honor, to be Membrum Ecclesiæ, then Caput Imperii, A Member of the True Church, than Monarch of the World; even so you doe; and may more solidly chear your heart in being Pious, than in being Opulent; though God hath opened both his hands, and poured forth his ^k Blessings upon you: And that which farther augments the Value of all, is this, that as the richest Carbuncles shine best in varied lights, so your untainted Vertues (whilst you keep your self ^l unspotted from the world in this loose, inconstant and wavering Age, are displayed in the brighter splendor.

HETAGOS MAILLIW

How Happy then must your Father (to whose Encouragements, and Liberality I owe many Acknowledgements) bee esteemed in such a Son? being the staffe and comfort of his old Age: I may well hither apply that Apposite sentence of ^m Solomon, The Just man walketh in his Integrity, and his Children are blessed after him: In him I cannot omit to mention one Grace (among many others resplendent in him) remarkable, and that is, his singular ⁿ Contentation, accompanied with Temperance unto Admiration.

But, doubting least I have exceeded the measure

^h Psal. 116. 16.

² Cor. 1. 12.

ⁱ Prov. 2. 11.

Psal. 112. 5.

^k Prov. 8. 18.

^l Jam. 1. 27.

^m Prov. 20. 7.

confer

Psal. 112. 2, 3.

ⁿ 1 Tim. 6. 16.

Eccles. 5. 18, 19.

The Epistle Dedicatory.

fore of an Epistle, I now beake my selfe to
my most Pervent Devotions, for the accumu-
lation of Heavens Benedictions upon your selfe,
your Vertuous Consort, and your Hopefull Chil-
dren (enclosing also your worthy Parents) promi-
sing you to persevere what I am,

Sir,

Yours, most Affectionately
to Love and Honour you,

WILLIAM SCLATER.



I



CIVIL MAGISTRACY

BY
Divine AUTHORITY.

2 CHRON. 19. 6, 7.

And he said unto the Judges, Take heed what yee do : For ye judge not for man, but for the Lord, who is with you in the Judgement : Wherefore now let the fear of the Lord be upon you, Take heed and do it.



Shall not presume to deteyne you by any Impertinent Preface, or as *Tertullus* the Orator, before *Felix* the Governour, stand Courting your Ears this day, whereby to gain upon your Clemency to hear me a few words on this Scripture ; sith both the Text, and this Occasion, like Righteousnesse and Peace, do so sweetly embrace and kisse each other : The Accomodation of the one being as Consonant to the other, as sometimes was to the Coyn of *Cesar*, the ^b Image of *Cesar* ; so

^a A& 24. 1.

^b Mat. 22. 20, 21

B

that

Pro. 25. 11

that both the Importtance, and withall the Seasonablenesse of this Word (being like an *Apple of Gold in a Picture of silver*) anticipates an Apology, and may well promise me the Favour of your Noble Patience. And indeed, as *Quintilian* observes, Where the Matter is Serious, and the Auditors indulgent, there a Proam is uselesse: Such, I am sure, is my Matter, and such, I trust, are my Hearers: To my businesse therefore.

d Luke 15. 8.

And now, as that Woman in the Gospel, first lighted her *Candle*, ere she sought her *Groat*; So, afore I come to present you with the Jewels, I must first open the Cabinet wherein they are lock'd up; Lead you by the Portall into the Inner Roomes; by the Circumstances of this whole Period of Scripture, direct and light you to the main Materialls of the Text.

Here are many Circumstances, and my Text like an Ingenious Picture lookes upon all.

The first was the *Occasion* of this grave advice to the Judges; which was a Solemn Reformation both of Church and State intended by King *Jehoshaphat*; in the Diamonds of whose Crown, though there were some flaws, yet the sparkling of the one, overblazed the duskishnesse of the other; for the good things found in him, *ver. 3*, in his hands was now intrusted the Supreme Authority over the Kingdome of *Judah*; which Kingdome, partly through his owne Oscitancy or Conivence; and partly also (as the Story foregoing intimates) through his God-displeasing League with *Ahab*, that Sacrilegious, Idolatrous, and Wicked Prince, having been lately ridden with but loose rains; He now (admonished by *Jehu* the son of *Hanani* the Seer, *ver. 2*) resolves to give a check to his foregone regardlessnesse, and by a speedy Exasperation, to awaken both Himselfe and his People to a discreet Regulation of all past Disorders.

And this he sets about in the right course, and after the best order: He begins first with Himself; next with Religion,

Religion; and then with Civill Justice, as the strong Guard to both.

1. With *Himselfe*; And as the Spider taketh hold with her hands, and begins to mend her Web at the middle, He prepared his [Heart] to seek God, *ver. 3.* By which Personall Reformation, the Vertue of his Pious Example proved so Magneticall, that it attracted the Observation of all his People; He went out again through the people, from *Beerseba* to Mount *Ephraim*: The Ancients were wont to place the Statues of their Kings by Springs or Fountains; so intimate, as one observes, that they were the Fountains of Good or Ill in a Common Wealth; So was *Jehoshaphat*, here, of good, to his Subjects.

Prov. 30. 28

2. Next to *Himself*, and his owne Heart and Actions, He takes care immediately for Religion, and the right Worship of the true God; and surely, none so fit to restore that, as they who first have made their own hearts as it were, the mould, wherein to cast Religion as in the proper Form; and surely, thus did *Jehoshaphat*, as is abundantly manifest in the twentieth Chapter ensuing, by his Fasting and Praying, and seeking of God; so that as soon as his heart had indited so good a Matter, his tongue incontinently becomes as the pen of a ready writer; By an effectuall Invitation reducing his Exorbitant people from their Adoration of Idols in their Groves, unto the Veneration of the True God in *Jerusalem*; He brought them back unto the Lord God of their Fathers, *ver. 4.*

Psal. 45. 1.

3. After himselfe and Religion, having so well entred with God; He then, and not till then, provides for *Civill Justice*, and the due administration thereof, according to the rules of Equity and Judicious Reason throughout the Land; and this to be managed by such Persons, whose Learning and Experience in the Lawes, should give weight to their Proceedings, whose Age and Gravity win Reverence and Honour to their Persons;

such as these *He set Judges in the Land, throughout all the fenced Cities of Judah, City by City, ver. 5.* and having given them their Commission, and withall pondered the seriousness of the Employment; *He said to the Judges, Take heed what ye do, for ye judge not for man, but for the Lord, &c.*

And thus I have shewen you the severall Circumstances of this Scripture, which, were it, happily, in a skilfuller hand, might yet be branch'd out farther into more variety; But least I may seem to have hovered too long in the Air of Generalities, I shall now fasten on those Substantiall Materialls which are here before us in the Text.

Which Text is as the short abridgement, or Epitome of what concerns the Magistrate, as such, in the discharge of that Function; insomuch, that whatsoever lines of Particularities can be drawn from the largest Circumference, may be all here concentrated in this Point: Yet for my Method in the present Sermon, I observe out of it, these Heads of Discourse.

The Division

1. The Office it selfe, *Ye Judge, or Judge ye.*
- 2 The Authority or Commission by which they execute that Office, *Not for man, but for the Lord; Vices Domini gerentes,* as Junius notes, As God's Vice-gerents.
3. The Discharge of that Office, *Do it, or Judge ye; Judicabit is, Ye shall Judge,* so translated in the Future, hath, after the Hebrew Idiotisme, the Vertue of an Imperative.
4. The due Caution or Circumspection to be heeded in that Discharge, *Cavete, Take heed;* which is twice repeated, both in the Front, and in the Foot of the Text; The one standing as an *Ecce,* prefixed, the other, as one of *David's Selabs* subjoyned; both which Notes, serve to set an Accent upon our Observation: The former *Cavete* hath relation to the Matter, *Take heed what ye do.* The later

later *Caveat* hath respect to the Manner, *Take heed Now, let the fear of the Lord be upon you.*

5. The *Motivus* to perswade the well accomplished discharge of the whole, *Vobiscum Jehovah in rebus judicariis*; God is with you in the Judgement, or in the matter of Judgement: Which phrase of Gods being [with them] is in travell, as *Rebekah*, with a Twin of Interpretations; It denoting, either Gods presence, as a *Spellator*; or else Gods pre-eminence, as a *Protector* of you in the matter of Judgement; Which latter seems by the last words of this Chapter to be the most genuine, where he saith, *Deal couragiously, and the Lord shall be [with] the Good*, to wit, for their Divine Assistance.

And these (at least as to my observation they occur) are the proper parts of this Scripture, the measures of my Sermon, and of your Christian Patience: Please to favour me with the one, whilst I am, by Gods blessing, in the dispatch of the other, I shall be as compendious as the Gravity of this matter, and the great affairs ensuing shall allow in all.

And he said to the Judges, Take heed what ye do, &c.

The first member of my Division mentioned, is the Office is self of Magistracy, which I apprehend may well be couched under the Term or Style of Judging, an eminent degree of the same: From whence the Point that I would commend to you, is this, viz.

The Office and Benefit of Government, together with the mischief and misery of Anarchy.

In speaking whereof, I shall use the same modest Apology, which *Mr. Calvin* (that bright burning Taper of Geneva) did, being about to write upon the same Subject: In Expounding (saith he) the Magistrates Office, *Non tam Magistratus ipsos institvere consilium est, quam alios docere quid sint Magistratus*; It is not my

The first part

Doctrine.

Calv. Instit. lib. 4. c. 20. §. 9.

in

intention to inform the Rulers, or Magistrates themselves; but to instruct others of the people, who are to be Ruled and Governed by them. What the Magistrates are, and for what good end and purpose they are ordained of God himselfe: Not to inform them, this were for me (under this Station) to exceed the activity of my own proper Orb, and to move in the Eccentrick; yea, this were after a sort to blend Professions, and to mingle Civil Judicatures with Theologicall Doctrines; to fetch that into the Pulpit, which is proper only, and adequate to the Bench: my Office is to teach others the great benefit, and good that God by the Ordinance it self of Magistracy intendeth, and doth; this, under favour (in a Spirituall notion) appertains to our Ministry, the better to excite the people to their duty, both of Prayer and Praises for them, and of constant fidelity to them.

Now, Two things there are that must come under this Head. First, the Office or Government it self. Secondly, The Benefit, and Advantage of the same. These two like ^h *Jachin* and *Boaz* in *Solomons Temple*, are the two main Pillars, supporting the whole Fabrick of my speech; and in my speaking of them, I shall of necessity so twist my Discourse with the Benefit, that, as that Artificer wrought his own name so cunningly in the Buckler of *Minerva*, that it could not be pick'd out, without the dissolution of the whole Frame; so take out the name of Benefit from Government, the most beautiful frame of any State may soon lye in the dust.

The first thing that I shall endeavour is, to shew you the nature of Magistracy, what it is: and thus I shall describe it.

What Magistracy is.

Magistracy is a publick Power ordained of God, for the preservation of Order, Discipline and Peace in a Common Wealth, by Encouragement of the Good, and by the Punishment of Evil and Contumacious Persons, according to just Lawes: This is Magistracy in it self.

. Magi-

1. Magistracy is a Power, so styled by the great Apostle, *Rom. 13. 1.* *ἰσχυρά*, the word signifies, a Power of Right and Authority, which makes it to be *ὑψηλόν* High and Supremient above others; so that the very terme of Relation implieth the order of Superiority, and of Inferiority; High and Low; the Scripture mentions, *Psal. 63. 9.* and *49. 2.* *Small and Great*, *Mat. 23. 22.* *Rev. 20. 12.* The one, in a ratiōnall apprehension, supposeth the other; For, *Par in parem non habet protestatorem*; if amongst levelling Equals none may challenge to Rule the rest, then the very name and nature of Government doth inforce an inequality. And indeed, without this, there could be nothing but confusion in the world; For what is Order? But *Parium, impariumque sua cuique tribuens loca dispositio*; A meet disposition of Equals, and Unequals, giving unto each their proper and due places; and without such a moderate and meet Imparity, the Community will suffer: Government, it's as order to an army, which without it were but a crowd; it's as an hedge to a Vineyard, which without it would be wasted by Wild Boars, and other spoiling Creatures; it's as an hem to a garment, which without it would ravel out; Hence was that known saying of *Nazianzen*, *Τὸ μὴ ἀναρχοῦν ἐστὶν ἀταξία*, Anarchy is ever Disorder; And that freedom must of necessity be most unfree, which under a * Title of Liberty introduceth licentiousness, wherein whilst every one would be chief, he becomes a slave to himselfe, and to every one: Now such impetuous disorders, where ever they arise, if by any thing, will be by Government removed, or at least dverawed: This was not impertinently set forth by the Ancients (saith *one*) in that fained relation of *Orpheus* Theatre, where all Birds assembling, and forgetting their severall appetites, some of Prey, some of Game, some of Quarrell, stood all sociably together, listening unto the ayres and accords of the Harp; the sound whereof no sooner ceased, or was drowned by some louder noise,

ⁱ Bish. Davennant, quæst. 42. pag. 187, Edit. 1634. Camabr.

^k Τὸ δὲ ἔξ ἴσων ἢ ἀνάταξι βλαβερόν πασι. *Aristot. l. 1 cap. 5. Polit.*

^l Greg. Naz. lib. 3. Theolog.

* Du Moulin, Defence of King James, Art. 22.

^m *Ld. Ferul. l. 1 Advancements of Learning.*

noise, but every beast returned to his own nature again. Wherein is aptly described the nature and condition of men, who are full of Savage and unreclaimable desires, of Profits, of Lust, of Revenge; which as long as they give ear to Religious Precepts, and to good Lawes, sweetly touch'd with Eloquence, and Perswasion of the Makers, so long is Society and Peace maintained; but if these Instruments be silent, or that Sedition and Tumult make them not audible, all things dissolve into Anarchy and Confusion; We need seek no farther for this, then the Book of *Judges*, where, under the want of Government, every man did what was good in his own licentious eye; and that, I am sure, was crooked in God's strict eyes: There was the Corruption in Religion, in the making and worshipping of a Graven Image, horrible *Idolatry*, by *Micah* and his mother; there was Burglary, Robbery, and rifling of Houses, yea, whole Cities of Harmelesse Poor people, and cutting all their throats; abominable plundering, and lewdnesse by the men of *Dan*: There was (*ô* Prodigious Act!) the ravishing of a woman, and that to death, *chap. 19.* by the men of *Gilead*, who also faced it out with impudence, and stood to maintain it; upon the matter, there are no worse things in the world, then these were; yet all these were the issues of Anarchy in those dayes: The people likewise in the absence of *Moses* the chief Governour, were as a ship wanting a Pilot at sea, and foran upon the rock of *Idolatry*, in making them an Idol the Calf of *Egypt*: And I marvel, were there no Sessions or Assizes, or Courts of Judicature and Justice in our dayes, if the whole Land, like that of *Egypt*, would not swarm with Locusts and Caterpillars, with Cutthroats, Robbers, Outragious Vagabonds, and Malefactors, which now (blessed be God) by the beesome of Circuit Justice are swept off (what may be) from our earth.

Wherefore it was wittily observed by *Hermes Trif-*

^a *Judg. 17. 6.*
& 21. 25.

^b *Judg. 17. 4. 5.*

^c *Judg. 18. 27.*

* It was a saying under *Nero*, It was better to live where nothing, then where all things are lawfull.

^d *Exod. 32.*

^e *Exod. 10. 5.*

magist^r, or whosoever was the Authour of that Dialogue, which passeth under his name; that by the Grecians, the world was stiled, Κόσμος; that is, Faire: [Κοσμος] ὅτι τὰ πάντα τῇ σοικιλίᾳ ἔγχεσσαν, καὶ τῇ τάξει τῶν γινωσκόντων, For that God and Nature had so beautified and adorned it, not only with variety in the production of the Creatures, but in the comely order of whatsoever was made, by a decent subordination of one unto the other. Government was at first founded in Paradise immediately upon the Creation; *Dominamini*, saith the Lord to Adam, Gen. i. 28. *Have dominion over every living thing*; yea, 'tis accorded by 'Divines most Orthodox, that however in the state of innocence there was not, nor should not have been any despoticall, or Imperious coercive domination, as is now since the Fall, of one man over another; so that, then, one should have born the sway, *cum libidine dominandi*, with an ambitious lust or desire to compell others as inferiour; yet, even then, under that very state, there would have been a fatherly, or oeconomicall subordination in Families, and Societies of mankind, joyned with a spontaneous, voluntary yeildance, as it were, through an innate ὁρμή, or naturall Instinct, to the mutuall counselling and loving of each other; as Husband and Wife, Father and Child, Neighbour and Neighbour, for the Glory of God, and their own Beatitude. Thus the Schoolmen (among whose Disputes, though there be found much Drosse of Superstition, yet withall, some Gold of precious and refined Wit) they directly pronounce thus, *Fuisset in statu innocentiae praelatio in officio consulendi, & diligendi, non Dominium servituti oppositum*, as Thomas, Biel, and others to the same Effect, expresse it: Yea, this may be yet read farther in the Book of the other Creatures themselves, which are indeed halfe lost, if we only employ them, and learn nothing of them; *Totus mundus nihil aliud est, nisi Deus explicatus*, saith Gusanus: The whole Macrocosm, or bigger world, is but a

¹ Hermes Trifmegist. Dialog. 9. ad Æsculap.

² Vid. Joh. Gerard. loc. Commun. Tom. 6. cap. 2. § 25. 26 &c. S. Aug. de Civit. Dei l. 19. c. 15.

book unclasp'd, wherein are the expresse characters of Gods Divine Wisedome shining in that order, wherein he first created it ; even that God, who by the great Apostle, who was so much for decency and order in the Churches, is directly stiled, not the Authour of Confusion, but the God of Peace, and order, 1 Cor. 14. 33. Yea, meditate but what is written of those, who never yet stained the honour of their Primitive Creation, still keeping their first estate, not leaving their own ^a Habitation ; look upwards in Heaven, among the confirmed Angels, there are Degrees : Διαφύσεις εἰσιν Ἀγγελοι ἀλλήλων τῷ φωτισμῷ, καὶ τῇ δόξει, saith ^{*} Damascen, according to their light and station, so is their Priority ; There are, saith Paul, Might and Dominions, Principalities and Powers, Ephes. 1. 21. Rom. 8. 38. Yea, among that Sacred Hierachy, Saint Jude assures us, ver. 9. there is Michael an Archangel ; to omit any farther enumeration of more orders of them, after the Computation of Dionysius Areopagita, an Author, however said to be supposititious, as reckoned among Saint Paul's Converts, Act. 17. 34. yet yeilded to be of long antiquity. Again, from those Heavens, let us behold the Starry Firmament, and there we discover two great Luminaries, as ^x Rulers of the times and Seasons, the Sun to rule the Day, and the Moon the Nighr. Look yet below these into the Ætheriall Heavens, and there we find the ^γ Eagle soaring aloft and prevailing : ^z Pliny writes of Cranes, birds of a subordinate feather, *Ducem quem sequantur, eligunt*, they select a guide : Upon the earth, among Beasts, the Lion ; among Trees, the Cedar overtops : If we go down to the ^a sea in ships, and occupy our business in the great waters, even there find we a ^b Leviathan to take his pastime : In a word, Take view of the Microcosme, or little world, man himself, *ψυχὴ τῷ σώματι ἐρχομένη*, saith ^c Aristotle, the soul commands the body, and the mind in the soul it selfe, the sensuall appetite, and all the Inferiour Powers in the same : Yea, I had almost added,

if

^a S. Jude ver. 6

^{*} Damascen.
lib. 2. Oribodox.
Fid. cap. 3.

^x Psal. 136. 8, 9

^γ Horat.
^z Plin. l. 10. cap.
23. Nat. Hist.

^a Psal. 107. 23.
^b Psal. 104. 26.

^c Aristot. l. 1.
c. 5. Polit.

if we cast our eyes downwards, even in the pit of darkness, the ^d Dragon hath his Angels, and there are orders, and ^edegrees, even in the Region of Confusion.

^d Rev. 12. 9.
^e Mat. 12. 24.

What should I say more? Wherefore, though my heart be much enlarged, and my thoughts voluminous in this matter, yet being straitned in the bowels of the time, as *Homers Iliads* were (once) presented to a great Potentate in a nut-shell; so I must now be forced to epitomize my expressions in a word or two: Take it in the Oratours own lines, *Omnem naturam, qua non est simplex, sed cum alio conjuncta, necesse est habere aliquem in se principatum*; that is thus much in the sense, Every created nature capable of Society, of necessity, must have in it some Superiority. Formes of Government (its undeniable) have been in severall ages and revolutions of time, divers in the world, according to Gods own profound and providential Dispensations; and wichall, according as his own Divine Wisdome foresaw to be best for his own Church and people; and under the ^m *ru*, the very act of the time of mutation, the alteration of Governments (yea or but the succession of Governors) is, saith one, oft times, like the removing of the world from one shoulder of *Atlas* to another, which occasions Epilepsies, and shakings in the earth; nor is it easie, at the first, for men to pronounce their *Shibboleth* of new Titles, and names accompanying such alteration: For a long time the Government was Patriarchall, or Fatherly, rather then Princely, as during all their staying in *Egypt*, when yet they were grown into the body of a Nation numerous and mighty: After that, even in *Canaan*, governed they were long by Judges, by advice of the High Priest, and that about the space of four hundred and fifty years, as we read: *Act. 13. 20.* untill *Samuel* the Prophet: After that, God gave them *Saul* a King, a man of *Benjamin*, in anger, and took him away in wrath, *Hos. 13. 11.* Briefly, the * Forme was

^f Cic. de Nat. Deor. lib. 2.

^g 1 Sam. 8.
* Aristot. lib. 8.
Polit. cap. 10.

Sometimes *Democraticall*, sometimes *Aristocraticall*, other whiles *Monarchicall*: But (things here below being in a perpetuall gyre of mutation) *doth the Crown endure to every generation?* Prov. 27. 24. Even the most lasting Kingdomes have had their *Period*; and of the most settled Government, Gods hand writing upon the wall goes so far, as to say, *Mene, Mene*, Thy dayes are numbred: That ^k God, he who alone it is that putteth down one, and setteth up another, ^k *Ruleth in Jacob*, and even unto the ends of all the earth, sitting upon the circle thereof, as the Prophet expresseth it, *Isai. 40. 22.* and as we read *Dan. 2. 45.* that the stone cut out of the mountains without hands brake in pieces the Gold, and the Silver, the Brasse and the Iron in the great Image, that is Christ, the ^m *Head stone of the corner*, born, unusually, of an incontaminate Virgin, overcame by the Scepter of his power, the four great Monarchies of the world, *Assyrian, Persian, Grecian, Roman*, and shall doe the Papall also; and the same Prophet again, *Dan. 4. 17.* The living must know, that the most High ruleth in the Kingdom of men, and he giveth it to whomsoever he will; This is the Lords doing and it is marvellous in all mens eyes. But yet, (which is the totall of what I aim at) in the great change of times and Seasons, in the alteration of various formes, neverthelesse the God of order upholdeth the State or Government it self; which (as I noted in the first branch of the Description) was a Power, and that an High and Supereminent Power; and those Powers that are, *ai tout le temps*, in present, actually being, the same are not without Gods own ordination, as I shall forthwith demonstrate; and to those present Powers in act (commanding lawfull things) men must be subject, even for conscience of God, *Rom. 13. 1. 5.*

But ere I go on to that, I may not omit the Epithet, or (if you will call it so) the Adjunct of this Supereminent Power: It is not a private, but a publick Power; that is, a Power Authorized by a Lawfull Commission to execute

ⁱ See B. Hall,
Serm. on Psal.
107. 34. p 10.

^k Psal. 75. 6, 7.
^l Psal. 59. 13.

^m Eph. 2. 20.

execute, as the Lords avengement of sin, Justice and Judgment upon arraigned and convicted Malefactors; for otherwise, as our Saviour said to *Peter*, all they that take the sword, shall perish with the sword, *Mat. 26. 52.* that is, as all Orthodox Divines expound it, All they who take the sword to smite withall, out of their own voluntary, private motion; to satisfie their own private revenge, these so sinning without Authority, shall for that sin be smitten by the publick sword: which, by just Authority, is put into the hands of Lawfull Magistrates, as God's Vice-gerents upon earth, to execute and repay God's Just and Publick revenge upon Offenders: In *Gen. 9. 6.* we read, *Who so sheddeth mans blood* (to wit, by a private sword, that makes it Murder) *by man shall his blood be shed*, namely, by a publick sword of the Magistrate, who bears it not in vain, but to be unsheath'd and used, which makes it Justice; Magistrates are not *Homicide*, but *Malicide*, as *Bernard* wittily.

If any list to object the Act of *Phineas*, a Priest, and no Civill Magistrate, commended for his Zeal in slaying *Zimri* and *Cosbi*, under their sin, *Numb. 25. 8.* as likewise the example of *Samson*, by suicide, destroying himselfe, and with himself, both his own, and Gods enemies, *Judg. 16. 30.* Yet he is numbred among the faithfull, *Heb. 11. 32.* and so capable of imitation?

Ans. To this the Resolution is, that *Motus Heroici non sunt in imitationem trahendi*, those Heroicall motions, as (for distinction sake) Divines do stile them, were Personall Dispensations, daigned out of singular Priviledge, and so are restrictive to them alone, and such as are guided, upon like assurance, by like warrantable instinct from God, and so not to be drawn into ordinary imitation. The examples even of Saints themselves *Contra datam legem*, if they do not (as) Saints, but deviate from the generall Rule, must be declined: now, the knowne rule is, *Vengeance is mine, and I will repay it*, saith the Lord Himselfe, who executeth the same

S. Augustin.
contr. Faust.
Manich. l. 22.
& 77. c. 70.

*Ille adiuvatur
gladio, qui nullā
Superiori, ac le-
gisimā pote-
state vel iuben-
te, vel conceden-
te, in sanguinem
alicujus arma-
tur— Nam u-
trique Dominus
iussit, ut fer-
rum Discipuli
ejus ferrent, sed
non iussit, ut
ferrent.*

*Vid Rayner. de
Pis. Pan-
theol. tom. 1. 2.
C. Thom. 23.
2a, Qu. 40.
Art. 1.*

*Bern. de Mi-
lite. fol. 109. m.*

Object.

Ans.

*P Deut. 32. 35
Rom. 12. 19.*

same by the sword, put into the hand of his owne Ordinance, the Publick Magistrate, The Higher Powers.

By this time I presume, the beames of Order and Government it selfe, by Arguments drawn both from Nature and Grace, from Reason and Religion, shine clearly upon all bright and solid understandings: And yet (wo is me!) I cannot dissemble what black and pitchy Clouds have been interposed between this serene light, and the minds, at least, the refractory wills of some, whom I cannot better compare, then to loose teeth in a mans head, being often more troublesome, then useful to Civill Society: However, with ⁹*Diotrephes*, they may desire preheminance, and would be some body in the trouble, who (it may be) were as no body in the peace of the Church.

⁹ 3 Ep. Job. 9.

Object.

¹ 2 Pet. 3. 16.

Thus they pretend, wresting the Scriptures, as Saint *Peter* speaks, to their own hurt, *επεκλύρες*, dealing like Chymicks, who labour to torture nature, for the extraction of such spirits, as were never inherent in the thing: Its said, *Gal. 3. 28.* and *Col. 3. 11.* *There is neither bond nor free, Jew nor Greek, but all are one,* under the New Testament, in Christ Jesus, who is all, and in all?

Ans.

But for answer: What think they? Is there no difference in any respect? Belike then, a man must leave his Nation, *Jews* must be no *Jews*, nor *Grecians*, *Grecians*. In short, the right meaning is this; In respect of Spirituall state and Title to Christ, all are one, Servants as well as Masters, small as well as great, they have obtained the [*like precious*] faith, *2 Pet. 1. 1.* and share together in the [*common*] faith, *Ti. 1. 4.* Because Faith and Piety, and such graces are inward matters of the soul, tending to the better life (and in such Gratuities there cannot be said to be properly any partiality in God, or any respect of persons on Gods part) yet in respect of civil and outward condition, remains the ancient difference

¹ Rom. 2. 11.

of

of Rulers and Obeyers, of Master and Servant; or if there be any other externall thing, whereby they are distinguished one from the other: Besides, that Christian Liberty, whereby Christ hath made us free from the rigorous exaction of the Law, and from the power of sin and Satan, doth not at all intrench upon that Order, and those Civill Degrees which he hath most comely established in the world: A Politick Inequality is not against a Spirituall Equality; *Onesimus* (saith a worthy "Divine now with God) was as good as *Philemon* in Christ; yet, for all that, *Onesimus* was *Philemon's* servant. Wherefore, amongst other gifts given to the Church, these are some, *κωλυήσεις*, 1 Cor. 12. 28. Governments; that is, gifts enabling to govern, to the intent they may be exercised; God and Nature do nothing in vain, neither doth he gift a man for any thing unlawful, nor would so many Godly men have taken on them the managing of that Office, had it been other then such as was, and is allowed by God.

Beloved Christians, give me leave to speak my mind freely to you, (and I * think also, that I have the Spirit of God directing me herein) It is to be suspected, that all such *Samsons*, who would thus * tear the withs of Government asunder, and attempt the exauctorating all Civill Magistracy, doe it onely, that with the more security they may cocker the wanton *Delilah's* of their own corrupt Natures, that chafe most under the bit, fretting at what may bridle or curb the carnality of the same; in their lives, some of them are as unclean lepers as ever sore ran upon. Such ulcers (or rather, plague-sores) brake out, and, I am sure, ran with the pernicious infection of many in Germany, not above an Age past, that as ¹ *Slaidan*, ² *Bullinger*, *Calvin*, and others record the luxury of their reaking Conversation, it appears, that they were, of all men, such as had most need of Government: However, till the Justice of Heaven stopp'd them, they ³ *threw off the*
yoke

* Gal. 5. 1.

¹ Mr. *Josiah Shute*, the Chrysostome of his time, pag. 132. Ser. on Gen. 16

* 1 Cor. 7. 40.

* Judg. 16. 9.

¹ *Slaidan* l. 5. & 10. *Commentar.*
² *Bullinger*
Contra Anabap.
³ *Psal.* 2. 3.

^b Jude ver. 8.

^c S. Jude ver. 4.

^d 1 Pet. 2. 10.

yoak of the Lawes, and following the float of their own ^b filthy dreams, they turned the grace of God into ^c wantonnesse, despised ^d Dominion, and spake evill of Dignities; those ambitious Nimrods, who would have pull'd down Sion, to build up Babel.

^e 1 Tim. 1. 6.

^{*} 2 Pet. 2. 22.

^f Psal. 36. 2.

But leaving this jarring Discourse about such vaine ^e janglers as those were then, (and if any are found of the same misse-inclinations now) to mallow ^{*} in their own mire, till their abominable wickednesse be ^f found out to be hatefull: I shall now set the strings of my speech to a more pleasing tune, that it may sound with more harmony in your ears: Whilest, in the next place, I shall present my Hearers with the great Benefits and Advantages that by Government they may enjoy.

The Benefits
of Govern-
ment.

And these being in so multiplicitous a variety, I must be forced to do as Lapidaries of rich Jewels are wont, shew them onely in a short glance, and so lay them up again.

^g Hos. 12. 10.

And now, What ^g similitudes shall I borrow to illustrate this Blessing? We may sooner beggar the whole Exchequer of Nature, or impoverish Wealth it self, then from thence be able to fetch a meet comparison for its complete embellishment. Lo! The ^h State, that is to say, Rule, Dominion, or a certain order in Commanding and Obeying, is the prop, the cement, and the soul of Humane things: it is the bond of Societie, which cannot otherwise subsist: it is the very vitall spirit whereby so many millions of men do breathe, and the whole Creation hath a well-being. Tell me, What is it that cloathes you in ⁱ Scarlet, with other delights, and puts on ornaments of gold upon your apparel; is it not Government? What is it that cloathes your Downs, your Pastures, your Valleys with Flocks and Store, till they ^k shout and sing for joy; is it not Government? What is it that brings your ^l flocks of corn, in their seasons, into your barns and granaries; is it not Government? By what is it that you are delivered

^h Char. lib. 1.
c. 49. §. 1.

ⁱ 2 Sam. 1. 24.

^k Psal. 65. 13.

Job 5. 26.

Prov. 3. 10.

from

from Violencies and Plunderings, from Rifings, Robberies, and Rapine, but alone by this? and (that which is indeed the Diamond set in the ring of this whole *Encomium*) by what is your Religion guarded more then by this? all Godlinesse, as well as Honesty, is preserved by this, 1 *Tim.* 2. 1. 2. Remove this, what but ataxies and disorders, more deformed then the first rude Chaos, break in upon you? as when the Sluces are pulled up, the flouds overflow, not to water, but to wash away the fruits of the earth: or, as *Heracitus* once said, If the Sun were wanting, it would soon be night, for all the Stars; so, where, or when this is absent, how are the Harpes hung up upon the Willowes? and how do men, as *Augustus* sitting between *Horace* and *Virgil*, *inter suspiria & lachrymas*, the one given to weeping, and the other to sighing, sit down under a night of sorrow and lamentation? I have read of a Law among the *Persians* to this effect, *ἡμετέριον ἡγεμόνα ὡς ἂν ἡμετέριον ἀπολαύειν*, That when their Chief Governour was dead, there should be no Lawes in force, for the space of five dayes together, upon which there ensued so Prodigious Disorders, Violencies and Perturbations, that as sometime *Rachel* impatient of her barren Womb, cryed out, *Give me children or else I die*; so the people cryed out, O give us Governors to rule, or we die, we are all undone: They had learn'd by the want, to set a price upon the enjoyment; as the * pettish Israelites, (a people seldom if ever, pleased with Gods present Providencies) who murmured under *Moses*, though the † meekest man alive, would yet, in all likelihood, had not God by some Angel conveyed his body ‡ out of sight, (so prone were they also to Idolatry) have worshipped him for an Idoll, after he was dead. But I fear that I do all this while, but darken this so shining a Topaze of Government, by my rude polishing; sith to expresse the excellency thereof, quils pluck'd from the wings of the Blessed Seraphims, or Cherubims themselves, would bee but

ⁱ Psal. 137. 2.

ⁱ Gen. 30. 1.

* See Psal. 106
24. 25.

° Exod. 15. 24.
† Numb. 12. 3.
‡ Deut. 34. 6.
Vid. S. Jude
ver. 9.

Amos 3. 7.
2 Pet. 1. 21.

competent : Wherefore, waving this humble kind of Oratory, hearken a little, I beseech you, to what the inspired Secretaries of Heaven it self, the Sacred Penmen of the Holy Canon (over ruled therein by a Celestiall direction) have un-erringly, under many Resemblances, exprest of those persons who manage this great affair, and so reflexively the splendor of the thing it selfe, may be the better displayed.

And out of so faire a Garden, adorned with so great Variety, I shall present you with a Posie of the choicest flowers. In the eleventh Psalm and the third verse, as also Micah 6. 2. they are called metaphorically, *The Foundations of the earth*; *If the Foundations be destroyed, what can the righteous do?* that is, as the most Orthodox expound it, *Magistratus pessundati*, If Governors, that should be to God's people, as foundations are to the building, supports and staves, if these are cast down, that is, either deprived of their Power, or through sloth or tyranny so degenerate from what they should be, that an honest man may look for no favour or succour from them; then, *what shall the righteous do?* Directly implying, that whilest they remain as Foundations, unshaken and firme, then may the righteous and the true Religion be sure both of countenance and supportation; whence also, in a Title of Cognation, they are stiled, *Psalm 47. 9. The Shields of the earth*, to defend, and to safeguard from Injuries and Wrongs.

In another Style, they are called *Saviours*; so is *Othniel*, who delivered *Israel*, stiled, *Judg. 3. 9*. We read *Gen. 41. 45.* that *Pharaoh* called *Joseph*, when advanced to the chiefe Government over all *Egypt*, *Zaphnath Paaneah*, which, in the Hebrew, signifieth as much as a revealer of secret things; or a mysterious Counsellor, in regard of his Interpretation of *Pharaoh's Dreame*: But, in the *Egyptian* Language, as *Beauxamis* acquaints us, it is by interpretation, *A Saviour of the world*; in as much as by his Providence, He saved so many besides his

^a *Beauxamis* in
Harmon. Evan-
gel.

his Fathers house, from perishing by famine : and expressly : the Magistrates, *Neb. 9. 27.* have the appellation of Saviours, in respect of that outward incolumity and safety, which they procure to such as are under their Governance and Protection : To this same purpose is it, that *Aristotle* the Master, said to *Alexander* the Scholler, Governours were appointed, not *εὐβου*, but *εὐποιοὶ* not, by an Imperious Domination, to become injurious, but, by a gracious Dignation, to become *Benefactors : So saith *Euripides* likewise, That a good Magistrate was *εὐεργετὴς βεβαιοί, καὶ ὑγιαίνων* : the same is also sweetly illustrated by that Vision offered to *Nehuchadnezzar*, under the similitude of an high Tree, *Dan. 4. 11, 12.* The leaves whereof were faire, and the fruit thereof much, and in it was meat for all; the Beasts of the field, had shadow under it, and the fowls of the Heavens dwelt in the boughes thereof, and all flesh was fed of it : Because the good Magistrates procure sustentation, defence, and quiet Habitation to those that are under them.

Again, Under another Metaphor, they are resembled unto Pastors, or Shepherds : So *Cyrus*, whom God unexpectedly raised up for a Deliverer to his people, *Isai. 44. 28.* is called *The Lords Shepherd* : and *Moses* likens people without a Governour, to sheep without a Shepherd, *Numb. 27. 17.* And King *David* gives the style of Sheep unto his Subjects, *2 Sam. 24. 17.* So in ruling them, he is said to [feed] *Jacob* the Lords people, and *Israel* his Inheritance, *Psal. 78. 71, 72.* So *Psal. 28. 9.* that word which is translated [Feed] thine inheritance, is in the Original [Rule] thine inheritance ; and that not unfitly, *μακαρίστης καὶ τοῦ νομῆτος ἀγαθὸς, καὶ ὑγιαίνων ἀγαθὸς*, saith *Xenophon*, because the Offices of the one bear a kind of correspondence with the other, in the suppeditation of wholsom pastures and provisions : And as it is reported to have been the saying of * *Tiberius*, "It is the care of a good Shepherd *tondère pecus, non depa-*

* *Simon Maiolus. p. 347. de Bellor. Eventu.*

* *Luke 22. 25.*

* *Xenophon Παιδ.*

* *Sueton in Tiber.*

Theodoricus rex admonuit Mascellum, Ne plus *tribueres Fisco, quam Justitia.* Cassiodor. lib. 1. Epist. 22.

* Num. 11. 12
Exod. 20. 12

* Xenoph. 1. 8.
Haud.

* S. Hieron. 1. 9.
in Ezek.

* Hieron. in
Tradit. Hebra-
icis, super Gen.
tom. 3 pag. 390.

here; to fleece them, not to slay them: As in the great Charter of England, Fines were imposed, salvo contentamento, in a gentle moderation.

Lastly, They are called * *Fathers*, אבות: chiefly when good and godly, Isa. 49. 23. By the Romans, their Senators were called *Patres conscripti*; and * *Xenophon* approves the Title, ἰδὲν δὲ διαφέρει ἀρχῶν ἀγαθῶν, ἀγαθὸν πατὴρ, in regard of that providence and nutrition they have and provide for their people. S. * *Hierom* observes, That, as the King of Egypt was successively called *Pharaoh*, after one Name; so among the Philistines, the King was stiled *Abimelech*, which is a compound, signifying *My Father King*; Even as in the other sex, *Deborah* was said, for counselling well, to be a *Mother in Israel*, Judg. 5. 7. *Joseph*, advanced to the Regiment over Egypt, saith of himself, (Gen. 45. 8.) That the Lord had made him a Father to Pharaoh: and by his command, the people (as he rode in his Chariot of State, Gen. 41. 43.) were to cry before him, *Abrech*, that is, mild, or tender Father; as * *Hierom* renders it, (from אב and רך, *Pater & mollis*) however the LXX take no great notice of the word) before whom all were to bow the knee.

And now, after this so copious an amplification, both of the Office and Benefit of Magistracy, or Government, It's time, I presume, to hasten to an Application of the Point.

Use.

And here (perhaps) it may be expected, on some hands, That I should, first of all, become a Monitor, at least a Remembrancer to the Judges themselves, and put them in minde of their Duty: But I told you even now, [that] was none of my purpose: It were more meet to * beseech them as *Fathers*, then to instruct them as Magistrates. I know the sunfishers of the Sanctuary were to be of pure gold; and I am not of so good

* 2 Sam. 13. 24
* Num. 11. 12
Exod. 20. 12
* Exod. 37. 23

good metall to take on me to do that; lest what here *Jehosaphat* insinuated to his Judges in the plurall, may be returned upon me in the singular, *Caveto, Take heed what thou doest.* I shall therefore become as some divine *Proteus*, to metamorphose an expected Exhortation into an humble and cordiall Congratulation, to magnifie and blesse God, that he hath raised up so eminent Worthies, whose Learning in the Lawes, whose Sanctity and cleanness of hands will altogether occasion judgment to run down as a river, and righteousness as a mighty stream.

My Counsell that I have to subminister upon this occasion, must look on some other objects; at such (I mean) who are under such Magistrates; even all obsequious people who are ^d *quiet in the Land*: *Pliny* tells us of some herbs, that however they be set in the waters, yet will not grow so well *absq̃ imbris super-venientibus*, without some showers from above: No more will this obedience, which I am now about to presse, without continuall watering by good advice.

^d Psal. 35. 20

And the whole that I have to say to such, shall be reduced to these four Heads, from whence, as from the ^e four Rivers in Paradise, shall be derived such streams as may ^f *refresh the inheritance of God.*

^e Gen. 2. 10
^f Psal. 68. 9

First then, Let me minde you of that of the Apostle, very apposite to our present purpose, *Rom. 13. 7. Render to all their dues, Fear to whom fear, Honour to whom honour.* And to whom can there be of right and conscience justly more due, then to those Higer Powers, who are ordained of God himself? It's a *quare* in Politicks, Whether a Ruler were better to be feared, or to be loved? *Sigismund* the Emperor (as ^g *Panormitan* acquaints us) wisely resolv'd it, That Superiours will be both feared and beloved too: and indeed, both conjoyned argue a reverence meer for Authority. And surely, if they be Fathers (as ye heard but now) They must have Honour, *Mal. 1. 6.* This comes under the

I.

^g *Panormitan. de diffis cor fa- tis Alphonf, lib. 4. cap. 33. Vid. Dieter. D^a. 23 post Trin. p. 841, 842, &c.*

Fifth

Fifth Commandment, To honour our Father; Not only of our Bodies; but also of our Country: And this,

1. In *Thought*; by carrying an awfull and reverential esteem of them, in regard both of their Persons, and Power; yea, of their Persons for their Power sake

2. In *Word*. *Exod. 22. 28. Thou shalt not revile the Gods, or the Judges, nor curse the Rulers of thy people, Ait. 23. 5.* Let us not be too hasty in censuring actions of Superiours; for we may see but one end of the staffe: like as when a stick is put into the water, that part above in the air is streight; though that under the water seems crooked, yet is in it self straight still, though we think it otherwise. Saint Peter makes it a note of such as *Despise Government*, to be *presumptuous, self willed*, no way afraid to [*speak evil*] of *Dignities*, 2 Pet. 2. 10. And usually it holds true, where detraction goes before, as *Esau*; there sedition takes it by the ^hheel, as *Jacob*; Wherefore (as a Learned man observes) the same word in the Hebrew, שׁוֹנִים [*Shonim*] signifies both Detractor, and also Seditious; properly, after the Hebrew Criticisme, they are Biters, it comes of *Shen*, a tooth, they have teeth in their tongues.

3. Honour them in *Deed*. Bee so far from resisting the lawfull Magistrate, commanding lawfull things (and good Rulers will be content that men should serve God first, and them next) that rather, on the other side thou shouldest resolve to be moulded, as it were Platonically, after all their Legall *Idea's*; For they that resist, shall receive to themselves judgement, Rom. 13. 2. Pride this way cannot climb so high, but Justice will sit above it.

2. Secondly, As you must give them the Tribute of Honour, so also of your Prayers, and Supplications, and Intercessions, even for all that are in Authority, in *Capo*, or in Eminent place. That we may live a quiet and peaceable life, in all godlinesse and honesty; for this is good and

^h Gen. 25. 26.
ⁱ Bish. Andrews
Serm. on Prov.
24. 21. p. 950,
951.

and acceptable in the sight of God our Saviour, 1 Tim. 2.1, 2.3. So *Jeremy* advised the *Jewes*, even under Captivity, to pray for the peace of that place where they were, *Jer.* 29.7. Praying a long Life, wise Counsels, safe Government, valiant Armies, faithfull People, quiet Times, or whatsoever else may conduce to their welfare.

Thirdly, You must give them the Tribute of Obedience and due Homage, (they giving you protection) in what they command, according to God, and according to Just and good Laws (for otherwise we must chafe rather to obey God, then man against God, *Act.* 5.29. after the example of *k Mordecai*, and of the three Children, *Dan.* 3.8.) So the Apostle *Paul*, *Rom.* 13.1. Let every soul be subject, even for conscience of Gods Ordinance, and that, not *Timore panna*, (sed amore *Justitia*, as *S.* *Gregory* expounds it, Not for the servile fear of punishment, but out of the charitative love of Justice. To the same purpose *S. Peter* in that famous Text, 1 *Pet.* 2.13, 14, and again *S. Paul*, *Ti.* 3.1. Put them in mind to be subject to Principalities and Powers, to obey Magistrates: This will be a mean to keep a City or a Common Wealth in Peace and Safety, if, as sometimes that wise Lawgiver *Solon*; in *m Stobaeus*, said, *Cives obtemperans suis Magistratibus, Magistratus autem legibus*; The Citizens obey the Magistrate, and the Magistrate the Lawes.

Fourthly, and lastly, There must be given them Tribute and Custome, all subsidiary Supplies, *Rom.* 13. 7. due to them for all their publick care, Providence, Protection, Vigilancy, great Travell and Pains, which they undertake and undergo for the generall good of community. There is an old word made use of by some for money, in Latine, *Moneta*, à *Monendo*, so called (saith *one*) from monishing men of their duty, due even by it to the publick Magistrate; some there be who love to desire the Magistrate, but they do not desire to love the Magistrate; they care not how much the Magistrate

3.

k *Eth.* 3.2.

l *Gregor. Mag.*
l. 35. c. 10. *Ex-*
pos. Moral.

m *Stobaeus* c. 43
De Republ.
p. 280.

4.

n *Dieter. quæ*
supra. p. 849.

strate doth for them, but they regard not how little they do for Him. Even our Saviour Himself with his parents submitted to the Tax of *Augustus Caesar*, who then sway'd the Empire, when he was born, *Luke* 2.4.5. and afterwards provided both for himself and *Peter* (to avoid offence) a piece of Tribute Money, *Matth.* 17. 27. Now it is not the meanest part of Religion to imitate him, whom thou worshippest in things capable of imitation.

° *Eccles.* 12.11

I shall not need many ° nayles to fasten this perswasion upon you; sith the consideration of the greatness, not of the dignity, more then of the weight and burden of the office it self, is enough: This appears by the same Title which *Jethro* gave it, when he counselled *Moses* to joyn Assistants with him, to help to bear the [* *Burden*] of Judicature with him, *Exod.* 18.22. this *Honos* is also *Omnis*: the Naturalists observe, that the head is leaner then any part of the body, because it takes care for all: The Governours empty themselves as it were of themselves, to bestow themselves on the Publick; yea, if they care for themselves at all, they do it more for the Peoples sake, then for their own, as if they thought themselves only ordeined for their weal, often breaking their owne rest, that they may the better procure yours.

* *Num.* 11.11

Homer.

Οὐ καὶ πανὺν χιὼν ἔδωκεν βολήφορον ἄνδρα,
ὅτι λαοὶ ἐπὶ τῇ σφύραϊ, καὶ τῶνα μέμνηται.

Briefly, without using more arguments, I well read in the hilarity of your looks, the alacrity of your hearts,

— *Super omnia vulgus* —

Accessere boni. —

P *A&*. 26. 27.

I discover your readinesse to close with me in this serious intimation. Give me leave then to interrogate and return answer to my selfe, as sometimes P *Paul* did on another occasion of *Agrippa*, King *Agrippa*, Beleevest thou the Prophets? I know that thou beleevest: So, my Beloved and Christian Hearers, do you, as *Jeremy* hath expres-

expressed it, *cap* 30. 21. do you [*engage*] your hearts to approach unto the Lord? I, as *S. Paul*, or as the mother of *Sisira*, may return answer to my self, I know that you do engage your hearts to approach unto the Lord; and withall to a willing subjection to those Higher Powers of Magistracy, the great advantage and benefit whereof you have thus far heard enlarged: Yea, as *S. Paul* said of *Philemons* readinesse to give entertainment to *Onesimus* upon his motion, I know that you will do more then I say; being, as the same Apostle said of *Titus*, in relation to another Exhortation, *2 Cor.* 8. 17. more forward of your own accord: And indeed, how can it be otherwise with you? if, in the next place, you seriously consider the Commission, or Divine Authority of this Office, which we have here presented to us in the second member of my Division; contained under these words, *Ye judge not for man, but for the Lord: Vices Domini gerentes*, as *Junius* glosseth it, as Gods Vice-gerents, doing his businesse, and executing what he himself commands.

1 Judg. 8, 29.

Philem. v. 21.

Which now comes in order to be fully, but succinctly spoken of; on which I shall so strive to husband my Discourse, as to lay it out in a due proportion to the time. And he said to the Judges, *Take heed what ye do, for ye judge not for man, but for the Lord.*

The Ordination of these Powers is ¹divine, they are *וְהָאֵלֹהִים מְשַׁלְטָנִים*, Ordained of God himself, saith the great Apostle, *Rom.* 13. 1. By me, that is, by my own Paramount Authority, saith the Lord, rule even all the Judges of the earth, *Prov.* 8. 16. [*Per*] me, [*By*] me, The nature of this Proposition is to note a Cause certain, and a certain Cause excludeth Chance; they be no Casualties, *Fortè fortunâ*, at hap hazard, Causealls they are, (said one, sometimes a great Ornament of this Church :) Casual they are not: *Per me*, not *Per se*: it's worth the noting, that it is said, By me, not by, or

The 2^d Part

(Vide Calvin. Instr. l. 4. c. 20. Per tot. S. August. l. 4. c. 33. De Civ. Dei.

Bills. Andrews Sermon on Prov. 8. 15 p. 935.

E

from

from themselves ; it is not their own place they sit in, nor their own Power they execute, it is derived to them from God himself ; so that they may say of themselves even in this regard, *Ipsē nos fecit, non ipsi nos, It is he that hath made us, and not we our selves* ; and therefore the Judgement that they decree is Gods, *Deut. 1. 17. Many seek the Rulers' favour* (saith Solomon) *but every mans judgement cometh from the Lord, Prov. 29. 26.* And indeed, as *Josephus* expresseth it, *Διχα Θεῷ οὐκ ἐν ἑαυτοῖς τὸ αὐτὸν ἡγεμονίαν, ἀδύνατον*, Without God it is utterly impossible that any such Power should subsist in the world ; considering the furious, and seditious Commotions that Satan the Author of Confusion and Rebellion, is apt to raise up in the breasts, to vent and foment in and by the actions of the sons of *Belial*, against all Authority of Divine appointment. But it is * God who subdueth one man in subjection to the other, for the more uniforme Composure, and Peace of the whole Universe : Wherefore when men offer to reject that forme of Government which is by providence cast upon them, in the language and style of the Holy Ghost, they do not reject man, but they do reject God himself, that he should not rule over them, *1 Sam. 8. 7.*

For this cause is it, that God himselfe (whose Vicegerents they are upon earth) to grace, and honour their persons, and Authority the more, hath given them the Title of his own name, *Psal. 82. 6. I have said, ye are Gods* : and again, *Exod. 22. 28. which are not ἰσορροῦν ματαιότης, Swelling words of vanity*, titles of complement, or of Adulation, but they are of Gods Royall imposition. Nor is this Old Testament onely, as some would have it, but our Blessed Saviour in the New Testament, comments upon these very same words, *Joh. 10. 34, 35* where, not only the Title, but the word, that is, the Warrant and Commission they receive from God is as a binding Law, which cannot be loosed. Now so they are called, say *Justin* and *Lyra*, by participati-

on

* *Psal. 100. 3.** *Psal. 144. 2.*

* מלוכה

* *S. Aug. Tract. 48. in John. and Lyra in Psal. 82.*

on, *Participando sunt dii, tanquam lumina illuminata*, in regard of their derivative power, as lights enlightened from on high: They are *θεοὶ ἡμεῖς* *Θεοὶ*, called *Gods*, saith Saint Paul, 1 Cor. 8. 5. in respect of their deputed power from God; *πληροῦς ἐστὶν χάρις, πάντες τῷ καλεῖσθαι Θεοὶ*, saith *Justin Martin*, that Use, or Office ceasing, the Title leaves them: For however they be Gods with men, yet are they but men with God, who standeth in the Congregation of those Gods, *Psal. 82. ver. 1.* and that, not onely as a spectator to behold them, which noteth his presence; but also as a Judge above them, which notes his prebeminence; intending one day to take an account both of them and all their proceedings, which under his Title, and by his Authority they undertook.

Now Gods own proceeding in Judicature is presented to us in the glasse of the Scriptures, after this manner.

First, It's Impartiall, and without respect of persons: so here, *ver. 7.* *There is no iniquity with the Lord our God* (saith *Jehosaphat*) nor respect of persons; *ἐν δευ μὲν Κελευ δαυμάσαι πεσόντων* as the *Septuagint* render it. So they who judg for God, though they may have respect to the equity of the Cause; yet may not have of the quality of the * person, above the Cause. *Deut. 1. 17.* *the face of the poor man because hee is poor*, must not be regarded; nor rich mens persons held in admiration, as Saint *Jude* speaks, for any advantage whatsoever: As was said of *Anacharsis Laws*, they were like Spiders webs, which the bigger flies brake through; but the lesser were taken and held fast therein: but as *Phocylides* hath it,

Πᾶσι δίκαια: τίμων μὴδὲ χρεὶν ἐς χάριν ἔλκων.

Do judgment, not for * Favour, but for Justice sake. The Ancients (as we read in Scripture) held their Judicatories in the *gates of their Cities*, for the more free and open access of all, as well small as great: *Justitia non novit Patrem, non novit Matrem, Veritatem novit*,

* *Just. Mart. qu. ad Oribod. 142. Confer. B. King pag 166 on Jonah.*

* *Deut. 16. 19.*

* *Jude v. 16.*

* *Vid. Episc. Davenant. pag. 966. Expos. in Coloss.*

* *Ruth. 4. 1. & Gen. 34. 20. Prov. 31. 23.*

* Dieter. Dn.
23 post Trin.
pag. 840.
* Hebr. 7.3
* Judg Pop-
bam.

* Aul. Gel. no 7.
Attic. l. 14. c. 4
* Cic. l. 1. Tuf-
cul. quest.

* Hab. 3.2

* 2 Cor. 1.3

* Gen. 40. 11

saith ^c one ; A Magistrate on the Bench should be like *Melchizedek, without father, without mother, without* ^d *descend, or kindred.* As I have heard it reported of a * Judg (sometime of this Western Circuit) when one arraigned before him, alledged, that he was his kinsman, however then an offender before him (as there are but few Families wherein some (as the grains in the fairest Pomegranate) are not tainted ; and as it is in the Hebrew proverb, ^e *יין בן אביו, Vinegar may be the son of wine*) Are you so, said He? I must therefore never the later condemn you, being convicted ; I must deny my self, with all my relations, to make Justice exemplary. A Judge must be (to use the word of ^f *Gellius*) *Inadulabilis*, above flattery ; or as ^g *Tully* expresseth it, *Inexorabilis*, beyond intreaty, when the Cause expects it. *Plutarch* in the life of *Themistocles*, reports of him, That when *Simonides* the Poet of *Chios* desired a favour of him, beside what was just and equall, made answer, As thou shouldest be but an ill Poet, if thou shouldest not observe Numbers, and due Measures in thine Art ; So neither can I be a good Prator, in case I doe prefer any mans favour before the equity of the Laws.

2. And yet secondly, although God be impartiall, in respect of the Person ; yet is he full of equanimity in respect of the execution of his Judgment, even after conviction : *In the* ^h *midst of judgment God remembers mercy* ; nor without incorrigible provocations doth he execute the fiercenesse of his anger, *Hos. 11. 9.* Yea, though Justice and mercy are Attributes both equally in God ; yet *quoad nos*, in respect of us, the manifestation of the acts of clemency seem to come more kindly from him, then those of severity : The acts of mercy flow from God (the ⁱ *Father of mercies*) as a stream running kindly, and derived clearly from a sweet Spring or Fountain : but the acts of Justice, like liquor, or wine from the grape, which is not without squeezing or ^j *pressing forth* : From God floweth not more Mercy then Justice ;

yet

yet [rather] Mercy then Justice: And therefore when he proceeds to *wrath*, he is said by the Prophet, *Isa.* 28. 21. *to doe his work*, a [strange] work; as if he had been unacquainted with such an act: It is observed, That God was longer in destroying one poor City *Jericho*, then he was in making the whole world; for he was [seven] days in destroying it, but ^k six dayes only in creating the world; In the second Commandment we read of his visitation of wrath but unto the third and fourth Generation of them that hated him, but of his mercy unto [Thousands] of them that love him. Its worth our Observation also, how our Saviour wrought no destructive miracles, but all salving, or restorative: Wee read in the Gospel, that our Saviour was once angry, but it was in an anger of Zeal, not of Livor, when he saw his Fathers House (the House of Prayer) to become, by buying and selling therein, a Den of Theeves, robbing God of his due honour in that place; he then made a ^m Whip of small cords to scourge those Money-Changers out of the Temple; he made a *whip*, to shew his displeasure, but of [small] cords, to shew the mitigation of that displeasure; God sends his lightning with ⁿ rain, saith the Psalmist; as the one affrights with fiery flashes, and coruscations, so the other cooles, and comforts the inflamed ayre; yea, tis observed by ^o *Ruffinus* in his Story, that the Ancients were wont to place upon the Statue of their Jupiter, *Modium*, a certain measure, as an embleme of Moderation: And this by way of Analogy, is imitated by those who are called Gods with men. Clemency is that golden thread, which runs through all their actions of Judicature: They will remember that of ^p *Chrysostome*, That its better to give account to God the Judge of all, for shewing mercy, rather then too much rigour or severity; Αἰσθηθεὶς δὲ τὸν Θεόν, οὐκ ἐκείνους ἀλλὰ καὶ ἑαυτὸν ἀπολογισθῆναι, saith ^r *Isidor Pelusior*, Extremeties prove often dangerous; There is more safety in walking in the middle path, then upon the very brink of the River; if

men

ⁱ *Joh.* 6. 16.
^k *Gen.* 1. 31.
Exod. 20. 11

^l *Exod.* 20. 6.

^m *Joh.* 2. 15.

ⁿ *Psal.* 135. 7.

^o *Ruffin. Hist.*
l. 2. c. 23.

^p *Chrysost. Ser.*
De Mansuetud.
^q *H. b.* 12. 23.

^r *Isidor. Pelusior.*
l. 3. *epist.* 131.

2 Cor. 10. 1.

men do all they may do; they may soon bee apt to do (through humane Infirmities or Passions) what they should not do; Moderation therefore, and a sweet *Emula* (such the Law Maxime is, *Justitia nescit irasci*) may be like that water observed by Anatomists in the *Pericardium*, which cooles the *Ebullitions* about the heart; or like *Minerva's* golden bridle to the winged horse: it makes a good Magistrate alwaies to carry a Chancery in his own brest, and inclines him, like the Master Bee, to rule, but without a sting. And yet, let me not be mistaken neither, for it is so sometimes, that *Summa justitia* proves to be *Summa misericordia*, the extremity of Justice, the height of Mercy; it is, when Justice is executed upon obstinate Malefactors, then mercy is shewen to the Country, which they spoil, rife and depopulate. *Bonis Nocet, quisquis pepercerit malis*, saith *Seneca*: he hurts the Innocent, who spares the Nocent: In this case Justice deals like *Alcon*, who espying a Dragon to clasp his child, so directed his arrow, that he shot the Dragon, and preserved the child. In cutting off unreclaimable Malefactors, Vice is destroyed, Vertue encouraged, and the Country preserved: It was the saying of *Ludovicus Divus*, as is written in the Annalls of France, *Pietatis opus est, non severitia, justitiam facere*. It was an act of Piety, and not of cruelty to do Justice; so that, this notwithstanding, Mercy like a refulgent beam of the orient Sun, may shine in the midst of Judgement from the Seat of an upright Magistrate.

3.
* Col. 3. 5.
* Psal. 10. 8.
* *Isidor Petusior*.
l. 3. Epist. 337.

3. Saith *Jehoshaphat* here, With the Lord our God there is no taking of gifts; yea, covetousnesse is as *Idolatri*; and God *abhorrs* both it, and the persons that bow down to it; *Οι γυμνός και μόνος τον οίκον, ος προσκύνει τοις εικονισμοις τοις νεκροίς, ούκ εστιν υψιστος σοφισμός*; saith *Isidor Petusior*; 'tis for Vultures, not for Eagles, to prey upon garbidge: Magistrates, like the woman clothed with the Sun, *Rev. 12. 1.* that is, the Church arrayed in the robes of

of the Lord Christ, *the Sun of Righteousness* (as he is stiled, *Mal. 4. 2.*) they have the Moon under their feet, by which fickle and dim Star; all the inconstant vanities of this Sublunary lower world (where, with many, the present Possession is but the Possession of the present) are resembled. Oh what a pure bress, and what cleane hands had innocent *Samuel* (a Prophet, and withall a Judge too in *Israel*) when bidding his last adieu to the world, and putting off his Office with his earthly Tabernacle, he made a challenge to all, saying, *Whose Ox have I taken, or whose Ass (he means unjustly) or whom have I defrauded?* and the people answer him, as every * just Rulers conscience should to him, *Thou hast not defrauded:* O the tranquility of a spotlesse bress! there is nothing to a man in Judicature comparable to *Samuels* integrity, both to get, and to keep an inward, solid peace: Who then would suffer his eyes by * bribery or corruption, to be blinded, as old *Tobits* were, with the Swallows dung of this earth; or endanger the whole ship of his soul for a little ballast of gain? Its said among the Poets, that the River *Alpheus* glides under the salt sea, yet still preserves it self untainted by the brackish waters, till it salutes the sweet and limpid Fountaine *Arethusa*; so all Godly and Religious Governors keep themselves (* above others) unspotted ^b of the world, till they drink of the well of Life in the new *Jerusalem*, I mean, till their souls be refreshed with pure comfort in the Kingdome of Heaven.

And yet, perchance, though the Prophet will not be tempted, 'tis not impossible, but there may bee some *Gehazi*, whom some shekels of Silver, or some changes of Rayment, may, though to the hazard of a Leprosie to be entailed upon Posterity, secretly seduce: But because I know none such in this Circuit to be tainted (and who can take a fixed aim at a flying mark?) yet however I know men may be ^d tempted, as *Atalanta* was stopped in the way by the Golden Apples: Wherefore

let

⁷ 1 Sam. 1. 2. 3. 4

* 2 Sam. 23. 3, 4

* See Exod. 23.

8. Deut. 16. 19

Ecclef. 7. 7.

² 1 Sam. 1. 2. 3.

* Tob. 2. 10.

² Sic tibi cum

fluus subterla-

bere Sicanos,

Doris amara

suam non inter-

miscas undam.

Virgil.

^b Jim 1. 27.

* *Αἰὲς ἀει-*

σθένος *ἡ*

ἐξ ἧς ἡ

ὕλη ἀλλοτ. Ho-

mer.

^c 2 King. 5. 20.

^d Gal. 6. 1.

e Sam. 3. 39.

4.

f Gen. 3. 8, 9.

g Erasmus L. 4.
Apotheg. A-
lexand. 46.

h Prov. 18. 17.

let me not be mistaken; thus think, My Speech is no Re-
proof which supposeth a Crime, but only as a Caution
to forestall such Temptations, that like the sons of *Zer-
viah* to *David*, may in some particulars, prove [too hard]
for them.

And so I come to the fourth and last Particular, that I
shall at this time make any instance in: *Gods Judgement*
is not passed without deliberation precedent: Hence its ob-
servable, That before sentence passed upon *Adam* the
Protoplast, and the very first man that sinned, God came
to him, not in the heat of any subitaneous Passion, but
in the cool of the day, and then reasoned with him, say-
ing, *Adam, Where art thou? Non in quo loco, quare,*
sed in quo statu, as *S. Ambrose* upon that Passage; I do
not ask, Where thou art in respect of Place, but where
thou art, in respect of Grace? First Convincing, before
he Doomed him: So likewise read we, *Isai. 1. 18.* that
though the sins of *Israel* were (in guilt) as red as Crim-
son or Scarlet, that by their very hue called for a Judg-
ment of the same colour, as appears *ver. 26.* yet before
the sword was actually unsheathed, *Come*, saith the Lord,
and let us [reason] together, and debate the matter: In like
sort, by proportion and Analogy are the proceedings of
these terrestriall Gods with men; and indeed, so much is
implied in *Iehoshaphats* *Cavete* here, *Take heed what ye*
do, Ne precipitanter, sed cum magna deliberatione senten-
tiam feratis, saith *Lyra*: Be not over hasty in Judgement.
Your Commissions run (as I suppose) with *Oyer* before
Terminer, Hear, before you determine. g *Erasmus*,
among the Apothegmes that he collected of *Alexander*
the Great, notes this as a principall, He should alwayes
reserve one ear open to the Defendant, as he hath given
the other to the Plaintiff, for else, prepossession may prove
a prejudice; *He that is first in his own cause*, saith *Solo-*
mon, though really most obnoxious, yet often apparent-
ly makes his matter most specious, and feasible: Surely,
some Causes are very difficult, and hard, *Deut. 1. 17.* So
that

that, as *Agapetus* said to *Justinian*, He needed to be *οὐκ ἴκανος* &c. and to have many eyes assisted by Caution and Circumspection; like those living Creatures which *S. Gregory* mentions, which were *in circuitu*, & *intus oculis plena*, full of eyes within and without, well eyeing the substance of the Cause within, and observing all the circumstances of it round about; it may otherwise prove difficult to keep the Balance even, and justly to decide it. I have read of a Spanish Judge, when a murder was committed in a tumultuous crowd of people, he caused all their bosomes to be made bare, and so feeling upon their breasts, discovered the guilty author by the palpitation and panting of his heart; so will a prudent Magistrate by sharpness and acuity of understanding, upon debate, so anatomize the very bowels of a Cause, that a fair outside only, by vertue of some gawdy dresse, may not carry the matter: *He that ruleth therefore* (saith the great Apostle) *let him do it in cunctis, with diligence*, Rom. 12.8.

*S. Gregor.
Mag. par. 3. Pastor. Cur. Admon. 5.*

And thus I have done with my Analogies: Now, as the Apostle to the *Hebrews*, suffer, I beseech you, a word of Exhortation; I cannot tune it to a better Harp, then to that of the sweet Singer of *Israel*, *Psal. 2. 10. 11. Be learned ye Judges of the earth, serve the Lord with fear.* Now, Judges serve God two manner of wayes, 1. As *men*; by^l ordering their conversation aright, according to the Lawes of the Lord. 2. And ^mas *Judges*, in *quantum* Judges, when they do those things in, and for the service of the Lord, which none can do but Judges, by vertue of their Office and Commission, which is to execute Justice and Judgement, according to the righteous Lawes of the Land; and being in a right sense *Custodes utriusque Tabulae*, to have the first regard to what concerns the right Religion, and the next to the supportation of equability amongst men: so shall they shew themselves what they are by Divine Ordination, *διακονοις, & ἀντιστοιχοι Θεῷ*; Rom. 13. 4. *The Ministers of*

k Heb. 13. 22.

^l *Psal. 50. 23.*
^m *S. August E-
pist. 50. ad Bo-
nifac.*

^a Josh. 10. 13.

^o Psal. 119. 68.

^{*} Prov. 18. 5.

God for good to the Common Wealth: so shall they be *ῥήτορες ἡγοῦνται*, Living Lawes. In short, because I must hasten (as well knowing this to be none of *Jehoshaphat's* dayes, wherein the Sunⁿ stood still) There is not in the world a more reasonable request then this, namely; What you [would] be, that [to] be, to make good your name, to be as Gods to men, in doing good; for God (for whom ye Judge) is good, and ^o doth good; specially the common good to all: for so doth God do, *Psal. 145. 9.* this is the time and place for it; and so my wish is, that they may, and my trust is, that they will do. Nor have I in all these intimations, done other, then shewen them a mirror of what they are already; as not needing, nor indeed presuming to exhort them farther to what they should be: *Themselves will take notice of Jehoshaphat's doubled Charge in the Text; sith they judge not for man, that is, as some interpret, they may not please any man in his sin, nor may they sin (in Judgment) to please any man: But they judge for God, and for his glory; who, upon so doing, is with them in the Judgement; With them as a Spectator, which notes his presence; With them as a Mighty Protector, which notes his Preheminence; God is thus with them, thus judging; Wherefore now, if ever, Let the fear of the Lord be upon them, take heed, and do it.*

And thus, after my measure, as I could, though not after my wishes, as I would (in a meet correspondence to such an Auditory), I have dispatched my main intentions for this time. There are yet more parts of my first Division remaining; but the time and the weighty affairs ensuing command me to dismiss the larger handling of those at the present.

I shall humbly crave the favour only to presse even with a Laconical brevity this Exhortation of *Jehoshaphat*, in the close of the Text, in a latitude, or larger extension unto all in generall: and I shall only, as *Jonathan* did the Honey, touch all but as with the rⁱp of my staffe,

^P 1 Sam. 14. 27.

or dip in it the end of my rod; and may the same hand that gave this opportunity, add also a successe to this businesse. Now, *Let the fear of the Lord bee upon you all.*

An Exhortation, though at all times usefull, yet at this time very oportune, and seasonable; sith we are fallen into those last dayes of which the Prophecy was, That in them *Iniquity should abound*; and wherein the wounds of the Church seem so wide, that none but Heavens Chyrurgery can cure them; and if it should be said now to me, what the Lord did sometime to the Prophet, Son of man, *What seest thou?* Surely, I must return answer (which I do also, *Non exclamantis studio*, but *dolentis affectu*; not out of a desire to declaim on the dismembred condition of these broken times, but only to declare my zealous sorrow for them) I say, I must returne answer, I see a world of Atheisme and Ungodlinesse in most sorts of men to superabound; Sin, with more spots then the Leopard hath upon him, in all kind of variety, flowes to the height of full sea, whilest purity of Religion, and manners, keeps for the most part, at a low water mark; so little, or no fear of God is there upon earth, or reverence of good men: and from this great depravation in maners, proceeds so great corruption in Judgement; *Ἐστὶ δὲ ἡ κακία πλεονεξία ἀρετῆς*, saith the Arch Philosopher, Wickednesse in practice corrupts even the very principles of reason, and of Religion both; as, on the other side, a right understanding, and the secret of the Lord, is with them that fear him: we find that that same *ἡ δὲ κακία*, the Reprobate, and in-judicious mind ariseth from vile affections, and from an unseemly conversation, *Rom. 1. 24, 28.* Hence spring those monsters of opinion vented in speeches, and in Pamphlets, whereby many have taken pains (the more is the pity) to destroy those principall spurs and motives unto all Vertue, to wit, the providence of God, the Resurrection of the dead, the immortality of the soul, the

¹ Mat. 24. 12.

² Jer. 1. 11.

³ Jer. 13. 23.

⁴ Rom. 3. 18.

⁵ Luke 18. 2.

* Aristot. Eth. 16. c. 5.

⁶ Psal. 111. 10.

⁷ Psal. 25. 14.

and

Prov. 3. 32.

^a Hooker *Ecl. Polit.* l. 5. p. 188

^a See *Bish. King* upon *Jon.* p. 62. 6^e 275.

^b *Ezek.* 2. 5.

^c *Vid.* *Joh. Gerard.* loc. *Com. tom.* 6. p. 447. §. 7. *De Magistratu Politi.*

^d 2 *Tim.* 2. 15.

* *Luke* 12. 42

Advice to Mr. High Sheriff, Mr. John Tres Elquire, of Laverstoke.

Joyes of a future Locall Heaven, and the pains of a future Locall Hell, the Radicall cause (saith Learned ^a Hooker) of their Atheisme, and the miserable ^a scandall of the Christian Religion: O take heed what ye do, and (if there be any here within this audience, this day, who secretly harbour such thoughts bordering upon blasphemy) O serve the Lord with fear, and with trembling; For this let me tell all such, without fear of their faces, or blushing in mine own, whether they will hear, or whether they will ^b forbear; either they shall serve to the building, if their hearts be sound or streight; or if hollow and crooked, to the burning: serve they must all, one way or other.

But I am, thus, too generall; I now come in order to make a more particular Application, according to this occasion. I have ^c read, that of old, men were wont to build their Villages nigh to some one common Fountain, which in the Greek tongue is *πηγή*, and in the Dorick Dialect thereof, *πηγῆ*, from whence all of the Vicinity were denominated *Pagani*, living in open buildings without any wall to compasse them; and yet all that water in that common Fountain, could not advantage any, unlesse every one for himself had brought thither his own Pitcher, and had drawn up, and drank it for his own particular refreshing: In like manner, I shall now strive to ^d divide to every one his proper ^{*} portion.

And first of all, I shall crave leave to present my desires to Mr. High Sheriff, whose merits (being so transcendent as they are) have betimes won him the regards and high Reputation of this Country, and whose fidelity inclined the State to promote him to this present Station: I shall request him to be but like himself (for as *Juno* said of *Hercules* in *Seneca*, *Quarvis Alcida parem? Nemo est nisi ipse*; If he will contend with an equall, he must strive with himself): I shall beseech him but to do as he doth do, so piously, so prudently, so munificently, and

and he shall stop the mouth of all contradiction; yea, his name and praise is already mounted upon the wings of honour, and carryed throughout his Countrey.

Next, *Take heed what ye do, and Let the fear of the Lord be upon you* also, Gentlemen of the Grand Inquest; Your Wisdome and Providence, like to a well drawn Picture, must look upon every corner of your Countrey: God, by you, makes ^c Inquisition for Blood, that it may be cleansed; for Sabbath-Breakers, that they may be avenged; for Blasphemers of Gods Name, or Ordinances; for when you are tender of God's ^f Honour, God will be of your safety: For Antichristian Popery, and Superstitious Idolatry, that it may be purged; for Jesuiticall Impostors, those who carry Jesus in their Names, but ^g Abaddon and Apollyon in their hearts; those ^h Wolves in sheeps cloathing, those Serpents, that creep unawares into secret Chambers, beguiling ⁱ unsettled, and ^k unstable souls; whether under the habit of Carpenters, of Seamen, of Butchers, of Cooks, of Coach men, or any sort of Mechanicks, or indeed of what not, so be they may gain ^l Profelytes, and make them ten times more the children of Hell, then they were before; most Pernicious Incendiaries, not only in a Church, but in a State; and beleeve it, brethren, if the Magistrate do not early root out them (so soon as they may be unmasked and detected) they will, if possible, extirpate the Magistrate; *Sunt Homines multisorum nominum, sed non boni nominis*, they are men of many names, as may best advantage their occasions, but really of no good name or repute. In a word, Deal faithfully for God, for the true Religion, and for the quiet of your Country, by preserving it from Rapines, Robberies, Adulteryes, or whatever else may defile the Land: *Take heed, and do it:*

And for all you Jurers of a subordinate Rank, *Take heed what you do*; and now, *let the fear of the Lord be upon*

Advice to the Grand Jury.

^c Psal. 9. 12.

^f 1 Sam. 2. 30.

^g Rev. 9. 11.

^h Mat. 7. 15.

ⁱ 2 Tim. 3. 6.

^k 2 Pet. 3. 16.

^l Mat. 23. 15.

Advice to the Petty Jury and on Witnesses.

1 2 King. 12. 19
 2 Eccles. 9. 2.
 3 Sam. 14. 26.
 4 Jer. 23. 10. When some unadvisedly, others continually,
 and as it were by custome, make an Oath an Interjection
 of filling of all their speeches, and to serve to close up the
 empty hiatus of their broken sentences; Yea, which
 thereby come, as one expresseth it, to a *Diabeticus puffio*
 of swearing, so that Oaths run from them, and they
 feel them not: *Josuah*, who had the Authority, chose
 out twelve worthy men out of the twelve Tribes, to
 serve their Country; he regarded that there be no *Ju-*
 das among your twelve; he bore the Bag, and for sil-
 ver betrayed Innocent Blood; let there be none like
Jezabels Knights of the Post. 1 King. 21. 8, 9, 10. who by
 Impudent Perjury, through the wicked Subordination
 of a quean, occasioned the shedding of Innocent Blood,
 and the Injurious Usurpation of anothers Inheritance:
 If any particular hath been discovered in this kind, shake
 him off from your company, as *Paul* did the *Viper* off
 from his hand; *Qui semel malus fuit, semper presumitur
 esse malus, in eodem genere*, saith the Civill Law: He
 is no more to be trusted, in the same kind: In short,
 Let not that, which is appointed of God to decide and
 end Controversies among your Neighbours, be made,
 by any secret, malevolent, or revengefull intentions, the
 beginning of a greater Controversie, between God, and
 your own souls: Take heed, let the fear of the Lord be up-
 on you; Tremble to contest the Omniscent, soul-sear-
 ching God to a falsity; that God whom you so pro-
 voke, will not hold you guiltlesse: bring not then the
 curse of God upon your souls, or into your houses, by
 a false or by a rash swearing. Wherefore endeavor ra-
 ther to be like to the Sun, and Moon in the Heavens,
 as faithfull Witnesses. Take heed, and do it.
 Thirdly, I might say also to you Lawyers, Take heed
 what

5 Joth. 3. 12.
 and 4. 2.

6 Job. 6. 70.

7 Joh. 1. 2, 6.

8 Mat. 27. 4.

9 A. 28. 5.

10 Heb. 6. 16.

11 Hof. 4. 1.

12 Joh. 21. 17.

13 P. sal. 44. 21.

14 P. sal. 7. 9. A. 1.

15 24. Rom. 8. 17

16 Exod. 20. 7.

17 Zech. 5. 3, 4.

18 Zech. 8. 17.

19 Eccles. 5. 2.

20 P. sal. 89. 36,

37.

Advice to the

Lawyers.

what yet do, and let the fear of the Lord be upon you: Open your mouth, and plead the cause of the poor and needy, *Prov.* 31.9. Let the ^b Loyns of the desolate Widow, and the Bowels of the ^d Fatherlesse Orphan, bleſs you, *Pſal.* 82.3.4. A Widow by your Law, is called *Relicta*, one left and expoſed to Injury, *ῥεῦθις ἀποσόνος, πᾶς ἀνὴρ ἐνυλᾷ ἐλαί;* ſaith the Greek Proverb, When the Oak (the man) falleth, every one will be fetching of wood, and *ἄρπαξ*, ſaith *Heſychius*, is from *ἀερὼς*, one in the dark, or, under clouds, or, as *Photinus*, *μη τινα εἶχον βοηθόν*, one that hath no helper; wherefore do you defend both: And yet I may not conceal, but that there have been ſome, who becauſe *S. Paul* (*1 Cor.* 6.) forbade the *Corinthians* to go to Law one with another, and to wrangle about trifles, being Chriſtians, before * Inſidel Judges, whereby the Apoſtle meant only the Correction of a diſorder, and the avoiding of ſcandall; would yet, by a diſtortion of that Text, from a falſe Topick of the abuſe, have the whole profeſſion it ſelf totally aboliſhed; not pondering the mean while, the hazard of what they poſſeſſe by that Precipitant, and (I had almoſt ſaid) Whimiſicall wiſh; not conſidering the excellency of our Engliſh Lawes, tempered with ſo great equanimity; that on the one ſide, they be not like *Drago's* Lawes, written in blood, and altogether favouring of cruelty; nor on the other ſide, Illuſory, and light, favouring of vanity. O, ſay ſuch Rooters, if the Client prove not a *Gerund in Do*, the Lawyer will ſoon become a *Gerund in Dum*: They deal by their Clients as Muſcians do by their Sackbuts, contract or diſtend their Cauſes, as the Fee ſtrengthens the breath; and in ſnarling language compare them to thoſe Creatures, that having ſwallowed one gobbet, ſtare again in your faces, as if they had received none at all; like the ^egrave or the barren womb, they ſtill cry, Give, Give, and yet are not ſatiſfied; and as they ſay of Bears, there is no ſuch deformed lump, but with their tongues they can lick it into ſome faſhion, and

can

^b Job 31.20.
^d Lam. 5.3.

* Hoc loco non ſimplicitèr verat
judicio conſen-
dere propter res
temporarias, ſed
Corinthios re-
prehendit, quòd
impatientes ef-
ſent nimium, ac
inſupèr malas
cauſas in judicia
[Ethnicorum]
afferrent, & in
eis ità ſe gero-
rent, ut mag-
nam praberent
occaſionem Eth-
nicis viſuperan-
di Evangelium.
Bullinger. ad-
verſ. Anabapt.
lib. 5. cap. 4.

^e Prov. 30. 15.
16.

can easily smooth even the roughest stone : Such, and the like are the flowers of these mens Rhetorick, or rather the purulent excreations of their corrupt lungs, fittest for them to resume, who first disgorged them : for my self, I might well blush under such kind of Oratory, lest you might regeest upon me, as they did, *Luke 11. 45. Master, thus saying, thou reproachest us also :* But it is not for me to turne an Exhortation into a Satyre, or to expresse my self in the style of the stage : the times require a Character of Love, not of any such indiscreet, or intemperate Zeal ; I should rather vindicate your Honor, (chiefly if you plead for ours, and our rights) then asperse that Noble Profession, which is of that ^fage, that its well able to speak for it self : Go on then, and prosper ; up, and be ^h doing good, that your Country, and your ⁱ Generation may ^h praise you ; *Take heed, and do it.*

^f Job. 9. 21.

^g Psal. 45. 4.

^h 1 Chron. 22.

16

ⁱ Act. 13. 36.

^{*} Zeph. 3. 19.

Advice to the Clergy.

¹ Joh. 2. 10.

^m Deut. 32. 2.

ⁿ S. Jude ver. 12.

^o Mat. 5. 14, 15

^p Exod. 37. 23.

^q Mat. 3. 14.

Fourthly: and lastly, As in that Marriage Feast, where Christ himself was a guest, at *Cana in Galilee*, the ¹ good wine was kept till last ; I shall, in all Reverentiall modesty crave the favor to drop a word or two upon my reverend brethren of the Ministry : For, blessed be God, (notwithstanding the interposition of some ⁿ clouds without water) we yet see some shining lights standing in their ^o Candlesticks, and it were a thousand pities, but it should be so still : We read, that there were ^p Snuffers in Gods Tabernacle, that where the lights did burn but dimly, they might be amended ; but I find no mention there made of Extinguishers. And here, as *John Baptist* said, in an humble renuence to our Saviour, *I have need to be baptised of thee, and comest thou to me ?* So I being more fit to take, then to give counsell this way ; for I know the Schools determine, that an Angel of an Inferiour Hierarchy cannot illuminate one of a Superior ; Therefore, I would not presume to inform, but only desire to inflame my Reverend Brethren. Let us take heed what we do, and let the fear of the Lord be upon you

you: Learning is, or hath been of late years, in the very Tropick of *Cancer*, but when the Sun is at the high-est, it is observed by Philosophers, that the Fountains below are coldest: There is often more affectation of knowledge in the brain, then any zealous fervent, * Affectation in the heart; even as it was at the first, the Tree of Knowledge, was preferred to the Tree of Life: I shall not enlarge on this occasion, only let us keep to the proper motion of our own Orbs: then shall we with Authority speak what we do, when we do what we speak: Let us be heard often, and seen seldome, and when we are seen, appear as some Rare and Beneficent Stars; and because the Eye anticipates the Ear among the inconstant Vulgar, (with whom its * *Hosanna* one day, and * *Crucifie* another, *Nentrum modò, mas modò vulgus*) Let our Lives dazle, whom our Doctrine will not enlighten: Its possible, soon to make our selves too cheap, sith we find it in experience, how too much airing, like some fair coloured Silks, makes us lose our gloss: and men will be apt to tell us, that we are like Barbars; who snip off the * Superfluities of others naughtinesse, whilst we suffer our own locks to overgrow, and to deform our selves: In one word, If we poure the box of Piety, as of Precious * Oyntment, upon our owne heads first, it may from thence distill, and trickle down to the very skirts of our garments, to the very meanest of our Hearers. And thus, Let us take heed to our selves, and doe.

To conclude this whole Exhortation: To all this people in generall let me say as the Scripture doth, * *Eschew evil, and do good*; seek not death in the error of your lives; but * *choose the wayes of life*, in pursuing your peace with God; which is a *Dicotomy*, that makes up the *Plerophory* of a good Christian: Labor to be * *all things*; Every one to be * *entire* in his Affections, * *univ-* *ersal* in his Obedience; Let every one be what he seems

* 2 Thes. 2. 10.

* Gen. 3. 6.

* Mat. 21. 9.

* Mark 15. 13, 14.

and

Luke 23. 21.

* James 1. 21.

* Psal. 133. 2.

* Psal. 34. 14.

* Pet. 3. 11.

* Deut. 30. 19.

* 2 Cor. 1. 12.

Col. 3. 23.

* Psal. 119. 6, 7.

or else seem what he is; and, as the Church is said *Cant.*
2. 17. to have made her Borders of Gold, with Studs of
Silver, have the best side inwards.

¹ Gal. 5. 1.

¹ 1 Pet. 2. 16.

¹ Gal. 5. 13.

¹ 1 Tim. 4. 1.

¹ 2 Cor. 1. 14.

¹ S. Jude ver. 13.

¹ Mal. 4. 2.

¹ S. Jude ver. 3.

¹ Gal. 2. 9.

¹ Gal. 6. 16.

and

¹ Phil. 3. 16.

¹ 2 Pet. 3. 16.

¹ Prov. 3. 5.

¹ Gal. 5. 13.

¹ S. Jude ver. 4.

¹ Psal. 53. 1.

¹ Ezek. 20. 44.

¹ Psal. 23.

¹ Luk. 17. 10.

¹ Luk. 19. 27.

¹ Rom. 12. 2.

¹ Phil. 3. 16.

and

¹ Gal. 6. 16.

Stand fast in that Christian ¹Liberty, wherewith
Christ hath made you free, onely use it not as a
¹Cloak of Maliciousnesse, or as an ¹occasion of the
flesh; but by love serve one another: Take heed of
¹Seducing spiries, especially of the White Divell,
who sometimes transforms himselfe into an ¹Angel of
Light; beware of those ¹Wandering Stars, whose
faint blazes, shall never bee able to out shine the
Ancient and Pure Light of the ¹Sun of Righte-
ousnesse, or that Faich which was a ¹way of Salvation;
once for all delivered to the Saints. Give not the
Right Hand of ¹Fellowship to such who would
withdraw you from the Ordinances of Christ, mak-
ing a Religion of wax, depending onely upon the
traîne of their own affaires; such as those who fit Reli-
gion to their Wills, not their Wills to the true Re-
ligion; not bringing their froward Consciences to
the ¹Rule of the Word Orthodoxly expounded, but
often, the Word mistaken, if not too much ¹wre-
sted, to their owne misinformed Consciences: O
lean not to your owne ¹Understandings, and ever
suspect that Doctrine which tends to cherish the
¹Corruptions of Nature, which is all for the Pro-
mises and Priviledges, but nothing at all for the Pre-
cepts of the Gospel; all for Comfort, but for ¹Du-
ty not at all: Who dimidiate Christ, would have
him onely by halves, to be ¹Jesus for a Saviour, but
reject him from being a Lord and a King, to Rule
or ¹Raign over them: Such as they reason much
from the Power of God: what he [can] do, name-
ly, without the ordinary means; not from his ¹Wil
revealed, the sole ¹Canon of all our Actions: A
meer Paralogisme, and groundlesse kind of reasoning.

Who

Who questions, but that God [can] give wings to men to fly withall, for he hath done it unto Eagles? but [will] God do it unto men? this were to pervert the Order and Beauty of his Creation; which God (the God of Order) will not do; no nor ordinarily bring any to the end; which is Salvation, without the precise use of the ordinary means, which is Sanctification: And indeed, if there be any, who think themselves too good for the means; the means (in Gods formidable Judgement) may, in the Event, become too good for them, *Amos 8.11: Matth. 23. 43.* The summe of all that I have now to say, amounts to this; So live, and strive for Holinesse, as if thou hadst no mean of Salvation but that; and yet so rest and rely upon the Merits of Jesus Christ, as if thou hadst no holinesse at all: And thus let the fear of the Lord be upon you all, *Take heed, and do it.*

¹ Cor. 14. 33.

I have no more to add, save only to assure you (thus doing) of a most ample and glorious Remuneration of all your Gracious Endeavors, by the "Righteous Judge of all the world; no mans Righteous Labour was ever in vaine in the Lord, or went unrewarded; Yea thus doing, ye shall be advanced, not only to a more neer Communion with God in the Beatificall Vision, but also unto a most precellent honor before the world, being to sit on the Throne with Christ himself, judging the world, yea Angels, as ye read *1 Corinb. 6. 2. 3.* though not Authoritatively (that Exaltation being given by God the Father, to his Son Christ, as Man, as the Recompence of his Humiliation, *John 5. ver. 22. 27*) Yet as Assessors, and Approvers of that Just Sentence, which by Commission from God, the Lord Christ shall then pronounce upon the world. I shall cite only one single Text very apposite to this purpose, and so close up all: It is extant in the nineteenth Chapter of Saint Matthew, verse the twenty eighth, compared with *Luk. 22. 30.*

² Tim. 4. 8.
and
Gen. 18. 25.
* Heb. 6. 10.
* 1 Cor. 15. 58
* Gen. 15. 1.
* Plal. 19. 11.
 & 31. 19
 & 98. 11
Prov. 24. 14.
Isai 40. 10.
 & 62. 11
Mar. 5. 12.
Col. 3. 24.
2 Ep Joh. 8.
Rev 22. 12.
Phil. 2. 9. 10.
Joh. 5. 27.
³ Mat 25. 34.

And Jesus said unto them, Verily I say unto you, that yee which have followed me; In the Regeneration, when the Son of Man shall sit in the Throne of his Glory, yee also shall sit upon Twelve Thrones, judging the Twelve Tribes of Israel. A short Paraphrase, upon which words shall now terminate both my Sermon, and (as I fear) your wearyed Patience.

^b Joh. 1. 47.

^c Hilan. Can. 26
in Matth.

^d A. 3. 21.

^e S. Aug. l. 20.
^f 5. De Civ. Dei

^g Joh. Gerard
Tom. 8. loc. com.
c. 1.

Yee which have followed me] that is, all yee, not my Twelve Apostles only, but all other sincere Nathaneels, and ^b Israelites indeed. Which have followed me, to wit, in things capable of imitation: Not in the Acts of Mediatorship, which no meer Creature, and onely Christ himselfe could do, nor in acts of Omnipotence, Infinitenesse, or of miraculous Nature, and such like. But in the Morall Actions of obedience. In the Regeneration] Which word is not, as ^c Hillary, and some others mistook, to be expounded in this particular Text of that Spirituall Regeneration, by which we are born again of water, and of the Holy Ghost, Joh. 3. 5. begun in this life, because it is said here, That the Apostles and Saints shall sit upon Thrones judging, which we read not of at all in this world, where they were rather themselves judged: But this *παλιγγενεσία*, or Regeneration, is to be understood of the ^d Restauration of all things, in the generall Resurrection. *Sic enim caro nostra regenerabitur, per incorruptionem, quemadmodum est anima nostra regenerata per Fidem*, as Saint ^e Augustin elegantly: For our flesh is, as it were, Regenerate from the grave, by Incorruptions; as our soul is regenerate from the state of nature, by Faith and Holinesse: So that this Expression appertains not, as ^f Gerard well interprets, to this description of the Subject, or of the Manner and Forme, How the Apostles and Saints do follow Christ; but to the Determination of time, which is added to the Predicate, and shewes when the Retribution of Glory shall be given unto the Saints; Namely, then, when the Son of Man shall

shall sit upon the 8 Throne of his Glory. By Twelveⁱ Thrones, and Twelve Tribes, putting a certain number for an uncertaينه (as is not unusuall in Holy Writ) are meant the whole number of those who shall be Judges, and also be judged; for else the Twelve Apostles only should be Judges, and none but Jewes of the Twelve Tribes be judged; whereas Saint Paul affirms, that all other Saints shall likewise Judge (in the sense but now named) even all the world: O Heavenly Dignity! O Honor Incomprehensible!

So then, my Dearly Beloved, and ^blonged for in the Lord, let now but the fear of the Lord be upon you, in this Kingdome of Grace here; then may you even when the last Trump shall sound, and the dead shall rise incorruptible, lift ^k up your heads with joy in the Kingdome of Immortall Glory hereafter, unto all Eternity.

Which God of his Infinite mercy grant unto us all, for the sake of the Son of his Love, Jesus Christ the Righteous, for whom our souls do bleſs Thee, O Heavenly Father; and on whom we anchor all our Hopes, and to whom with Thee and thy ever Blessed Spirit, Trinity in Unity, and Unity in Trinity, be rendred and ascribed, as is most due, from the bottom of all our Hearts, all possible Praise, and Glory, from henceforth and for evermore. Amen.

ⁱ Mar. 25. 31.

^b Phil. 4. 10.

ⁱ 1 Cor. 15. 52

^k Luke 21. 28.

FINIS.